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FOR THE GOSPEL MESSENGER.

CHRISTIAN EDUCATION.—ITS OBLIGATION CONSIDERED.

There is a special propriety in associating with the Advent season, according to the custom of our Church, a more than ordinary attention to the religious instruction of the young. It is now we commemorate, in a particular manner, the gift of the Saviour, and as we sympathize with the Angels in that hymn of thanksgiving which they uttered on the morning of his birth, how natural to take a part in *their* charitable office, of communicating the message of glad tidings to men; and more especially to those in childhood, of whom it is emphatically true, that they need some one to guide them. While our thoughts are carried forward to the second advent of our Lord Jesus Christ, of which the first advent is a sure harbinger, and for which it was to prepare men, how natural is the recollection that we shall *all*, the young as well as the old, appear at the judgment seat of Christ; and how forcibly is the duty suggested, of endeavouring so to instruct and incite them, that they may appear there with joy and not with fear, and be found meet partakers of the inheritance of the Saints in glory. Among our fellow men, the young naturally claim our chief solicitude, and in a greater degree, if we are connected with them, by the ties of nature, or the Gospel; as parents, relatives, sponsors, or pastors. The obligation of religious education, an appropriate subject at all times, seems then more particularly to invite our consideration at this time. To provide for the religious education of their children, is a duty incumbent on all *parents*. The parent is bound to take care that the existence of the child is not an evil to him. This is an acknowledged principle. And if he ought to provide for the *body*, which must eventually be dissolved, how much more for the soul, which is immortal. A parent also owes it to society, that his offspring be not a burden on it. But the irreligious are worse than a burden on a community. If they do not disturb its peace, they expose it to the judgments of God. The Scriptures, which shed light on all our duties, are very clear on this subject. Under the *Patriarchal* dispensation, Abraham was commended for his attention to this duty. "I know him, saith the Lord, that he will command his household, and his children after him, and they shall keep the way of the Lord." Under the *Mosaic* dispensation, there were these injunctions: "These words which I command thee this day, shall be in thine heart. And

thou shalt teach them diligently to thy children." Deut. vi. 7. "The father to the children shall make known thy truth." Isa. xxxviii. 19. Eli was awfully threatened for his neglect of this duty; in a manner, saith the Prophet, that the ears of whosoever heareth thereof shall tingle: and he was at length signally punished, in the death of both his sons on the same day, in the capture of the ark, for which his heart trembled, and finally in his own sudden death. And how instructive and affecting the example of King David: "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him he will cast thee off for ever." David depended not on the efficacy of his lessons, admirable as they were, but fervently implored the Divine blessing for his child: "O Lord God of Abraham, of Isaac, and of Israel our fathers; Give unto Solomon, my son, a perfect heart to keep thy commandments, thy testimonies and thy statutes." Solomon has thus recorded the paternal care, with which he was blessed, as to his religious education: "I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Wisdom is the principal thing: therefore get wisdom: and with all thy getting, get understanding. Enter not into the path of the wicked, and go not in the way of evil men. Keep thy heart with all diligence, for out of it are the issues of life." Under the *Christian* dispensation, we have this precept: "Ye fathers, *provoke* not your children to wrath, but bring them up in the nurture and admonition of the Lord;" as if, Be mild in discipline, but steady in purpose, as becomes the parent and the Christian. And here too, there is much encouragement afforded, in the instance of Timothy, who appears to have received in youth the rudiments of that religion, of which he was so illustrious a minister, from the pious care of his mother and grandmother.

To provide for the religious education of the young, is the duty of their *sponsors*. The office of the sponsor was created to afford additional security on this important subject, in case of the death, the incompetence, or the negligence of the parents. If the sponsor finds that his duty is properly performed at home, he may consider himself acquitted. But if it be omitted, or imperfectly attended to by others, he is bound to supply the deficiency, in virtue of his deliberate promise. Not to do so is to incur the guilt of perjury, for he violates a promise, which God was called to witness.

To provide for the religious education of the young, is also the duty of their *guardians*. The guardian stands in the place of the parents, and is bound to discharge his essential duties. And, it will be observed, that the injunction of the text is addressed not to parents exclusively, but to all those who have control over a child. Abraham is commended for his religious care, not of his children merely, but of his household also. The resolution of Joshua embraced all the members of his family: "As for me and my house, we will serve the Lord." Our Church enforces this view of the subject, in that rubric addressed to parents, mas-

ters and mistresses, enjoining the religious instruction of their children, their servants, and their apprentices.

The religious education of the young, is also made the duty of *Ministers*. God has permitted the young to become members of his Church, and, therefore, they are entitled to the pastoral care of its ministers. Indeed, they may well claim a share of ministerial regard, since they are the most promising members of the flock, and will probably be, for *the longest time* connected with its interests. The great Head of the Church has especially commended them to the attention of his ministers. He said to his disciples, "Suffer the little children to come unto me, and forbid them not, for of *such* is the kingdom of God." And, shortly before his ascension, "Jesus saith unto Simon Peter: Simon, son of Jonas, lovest thou me more than these. He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs."

To provide for the religious education of the young, is, lastly, the duty of *civil rulers*. Moses, the lawgiver of Israel, enacted various regulations on this subject. He directed that the young should be instructed in the nature of the passover feast, (Exodus xii. 26); that they should be particularly informed of the deliverance from Egyptian bondage, (Deut. vi. 20); and of the memorable occurrences at the delivery of the law on Mount Sinai; and that they should be gathered together to witness the solemnity of the public reading of the law, (Deut. xxxi. 12,) at the end of every seven years. We find also that it was a custom among the Israelites, on the occasion of a public fast, to convene the children in the temple, as says the prophet Joel: "Sanctify a fast, Call a solemn assembly, Gather the people, Assemble the elders, Gather the children and those that suck the breasts."* The infants, of course, could not notice the transaction, but they would naturally be reminded of it as they grew up, by their attendants, and thus a deep and useful impression would be made on them. David, the king of Israel, thus addresses his youthful subjects: "Come, ye children, hearken unto me, I will teach you the fear of the Lord." And again, to their parents, "Give ear, O my people, we will not hide them from their children, shewing to the generation to come, the praises of the Lord, and his strength, and his wonderful works." Psa. lxxviii. 1-4. These examples of Divinely commissioned rulers, were, doubtless, recorded for the imitation of others who are in authority. If they are bound to promote the welfare of their community, and this welfare depends upon good morals, which are insecure without a religious foundation, then the present position is incontrovertible. In all civilized countries, government has encouraged learning, and the sciences. It has done much for the improvement of the youthful mind, but too little for the improvement of the youthful heart. Is virtue, then, of less importance to the public welfare than knowledge, or is it more difficult to patronize the one than the other. Even in our country, so watchful over the rights of conscience, might not religious education be encouraged, at least so much as to make a moral and religious character the indispensable qualification of public instructors; to bring the Bible into daily use in the public schools; and to require that their exercises should always be opened and concluded with prayer? Might not some incentive be pro-

* Joel ii. 10. See also 2 Chron. xx. 13.

posed to good conduct, and not to learning merely, among the pupils? And ought not immorality to be discountenanced, at least as much as dulness and indolence?

Having thus briefly stated the *obligation* of religious education, resting on parents, sponsors, guardians, ministers, and civil rulers, it only remains, to mention some considerations, which should make them active and persevering in this duty: and, in the first place, the happiness of the young will probably be promoted by it. If their religious education should deter them from the commission of only *one* sin, or excite them to the performance of only one *good deed*; if it should save them from any measure of remorse, or procure for them any measure of conscious satisfaction, a real benefit will be conferred on them. If it should lay the foundation of those habits which lead to respectability in life, still greater will be the benefit. But how greatly will their happiness be enhanced, should their religious education produce its full effect, —should they become truly religious. Religion hath the promise of the life that now is, as well as of that which is to come. Her ways are pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her, and happy is every one that retaineth her. While they live, their sorrows will be mitigated, and their joys increased by the exceeding great and precious promises of the Gospel.* When they walk through the valley of the shadow of death, they will fear no evil, for God will be with them, his rod and his staff shall comfort them. And, beyond the grave, they will be admitted to a society composed only of virtuous beings, and to enjoyments which are never interrupted, ineffable and interminable. It ought not to *discourage* the benevolent instructor, if his endeavours do not produce *immediate* benefit. The good seed may be planted in the heart, and may be vegetating there, *although it is unseen*. It may lie dormant for many years, until manhood, old age, or even the last days of life, and then it may shoot out vigorously, and bring forth fruit abundantly. Neither should he be discouraged, if his endeavours do not result in their *great and chief design*, if they only produce habits of order and industry, and a sense of moral propriety. Happy is he who can accomplish a *part* of the good which he has aimed at! But there is the highest probability of *success* in religious education. The analogy of nature authorizes the best hopes. The corporeal and intellectual powers are much improved by *early* cultivation. Is it not reasonable to believe that the *heart*, while yet tender, may receive the deepest impression of virtue and religion, that the moral sight may *now* be sharpened, and the conscience acquire a quicker sensibility? The Divine assistance may be reasonably expected by the religious instructor. Surely God will, by his providence and grace, prosper a holy and benevolent undertaking. Surely he will bless the means of his *own appointment*? Has he not promised to do so? "Train up a child in the way he should go, *and when he is old he will NOT DEPART FROM IT.*" "He will command his children after him, and they *shall* keep the way of the Lord." Are not these plain intimations of the Divine co-operation, and without this man might well despair in the arduous undertaking of instilling the wisdom unto salvation, and

* See Psalm lxxi. 17, 18.

educating for heaven frail mortals. Experience, also, should encourage the religious instructor. The cases of failure may generally be traced to some defect in the plan or conduct of education. Good precept was not accompanied with good example, or, as in the case of the sons of Eli, proper *discipline* was wanting. "Chasten thy son while there is hope. Correct thy son, and he shall give thee rest, yea, he shall give delight to thy soul," saith the wise man. It cannot be doubted, that Christian education, properly conducted, with zeal, perseverance, and, above all, a constant reference to Divine grace, sought by diligent prayer, has seldom *failed* of producing its good effects. But if it were otherwise. If the instances of success were few, and those of failure many, when we consider its great object, the perfect and everlasting happiness of man, there would be sufficient to encourage our best exertions, even if the instances of success were only as one to a thousand.

Again, the welfare of the community depends much on the religious education of the young. Who does not wish to be useful to his fellow men? But Providence may not have qualified you for a prominent station. You may be of that sex, or at that period of life, which forbids your entering into the higher scenes of action. In the humble office of a religious instructor, you may still more substantially promote the public good. You may rear up citizens, who shall be obedient to the laws, and zealous in the cause of their fellow men, for conscience sake; whose example will have a powerful influence on those around them; whose character and whose prayers will be the best security of the community in the day of danger. It is recorded in the Scriptures, than ten righteous men would have saved Sodom.

In the third place, they who attend to the religious education of the young, will greatly promote their own happiness. The exercise of teaching, and the inquiries of their pupils will tend to increase their *knowledge* of religion. They will naturally be reminded of their own "sins, negligences and ignorances," and they can scarcely fail frequently to receive the necessary admonition, "Physician, heal thyself. Thou that teachest another, teachest thou not thyself." But they will derive from the benevolent office other advantages. The blessing of many who might have perished, will, probably, be bestowed on them. They will receive, in some instances at least, it may be expected, that reward of benevolence, the *satisfaction* of perceiving that their endeavours have not been in vain, the delight to which Solomon refers, "A wise son maketh a glad father;" and the same in kind which St. Paul experienced, when he thus addressed his converts: "What is our hope, or joy, or crown of rejoicing: are not even ye in the presence of our Lord Jesus Christ at his coming." And on that tremendous day to the careless, when all men shall appear at the Divine tribunal, how great will be *their* happiness who shall be enabled to say, "Lord, behold me, and the children whom thou hast given me." But if *these* happy consequences should not be realized, there are others which are absolutely certain. Men may disappoint the religious instructors, but God will not disappoint them, for he makes no difference between those who merely merit success, and those who obtain it. To every one of them, God may be considered as thus speaking: "Take this child, and nurse it *for me*, and I will give

thee thy wages." "Hath *he* said, and shall he not do it?" It is his own declaration: "Whosoever shall give to one of these little ones which believe in me, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Such, then, are the hopes set before the directors of the young. Do you love those children over whom you preside? How can you testify your affection more strongly than by conducting them to their Divine Governor, who can protect them in every danger, and satisfy all their wants;—to their *Saviour*, in whom they may have the forgiveness of their sins, and the hope of immortality in heaven; and to God, their sanctifier, whose name is Comforter, and who can guide them into all truth, and help their infirmities. Do you love your Country, and the Church? How can you promote their welfare more effectually than by rearing up obedient and useful citizens, such members as are the favourites of God. Do you love yourselves? What security for your own happiness can you find so good, as the kind regard of Providence, and the Divine promise of an everlasting reward. But can it be necessary to insist on these considerations. To a parent, to a feeling heart, need there be offered any other motive than that in these words, "Train up a child in the way he should go, and when he is old *he will not depart from it.*" Plant the good seed; God will water it, and it will become a mighty tree, beautiful, fragrant and refreshing, whose leaves shall be scattered for the healing of mankind, and whose fruit shall be laid up in the garner of eternity. Train up the children in the way of religion, and they shall abide therein: they shall abide in the path of *peace*, in the good old way, whose end is Salvation through Jesus Christ our Lord, and that Heaven where you wish them to be.

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FOR THE GOSPEL MESSENGER.

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DIVINE INFLUENCE.

The Bard of Chios represented the world as suspended upon a golden chain, and held in the hand of Jupiter. When he drew it, the mountains quaked, the main heaved, and all nature trembled to its centre. Translated into sober prose, this representation is philosophically correct, and fully accordant with the views held forth in the records of inspiration. The sacred writers, who were guided by the Spirit of truth, constantly represent all things as springing from God, and as being entirely dependant upon him. He rides in the tempest; he flies upon the wings of the wind; barbed lightnings are his arrows, and thunderings are but the voice of his wrath. Nor are these delineations the mere offspring of poetic fervor. God is, in truth, the source and life of all things, from the invisible atom which floats in the sunbeam, up to the loftiest seraph that burns before his throne. Still, however, a distinction in the character of this dependance must be carefully observed. The world of nature is dependent upon God for its continuance in being, and for the regular operation of its laws. Herein all things agree, both spiritual and material. But to the former there accedes a higher life—even the life of God, which is hid with Christ. For this also the creature is dependant upon the sovereign favour of the Creator. Whether possessed by angelic or human beings, all holiness

comes from God. Especially is this true of fallen man. At the same time, however, the finite will must act in conjunction and co-ordination with the pervenient grace of God; yet without that transcendent aid, all its own strivings would end in death and despair. Man may destroy life, but God alone can create it. Man may ruin his soul, and bury it in the grave of spiritual death; but none other than the voice of God can again call it into life, and re-invest it with the attributes of holiness and immortality. Sin palsies the energy of the will, in respect of holy acts; it destroys the life of the soul; it introduces anarchy into the mind, and leaves man but the shattered wreck of his pristine glory. But God, manifested in the Filial and Incarnate Word, has provided that his temple, which sin has converted into a dwelling-place for unclean birds, and four-footed beasts, and creeping things of the earth, shall be purified from its unhallowed contacts, and be again inhabited by his own Holy Spirit, so that we are altogether dependent upon him for our spiritual life. Thus it is plainly written: "God maketh us willing, in the day of his power." And, as if unwilling that any should be in ignorance on this point, he has caused it to be inscribed in burning characters upon the page of revelation, "Without ME, ye can do nothing."

Such is the Scriptural doctrine of man's dependence on Divine influence, and we will now contemplate its practical bearings. 1. In the first place, it is the only mean held forth, whereby the wicked may obtain re-union with God. Once sunken in self-will, and the dark abyss of sin, there is no arm which can deliver, save the arm of Omnipotence. Outward practises may indeed be changed; the gaming room may be deserted; the tongue may be kept from uttering blasphemies and lies; the whirl of revelry and pollution, and deeds of death may cease; but these are simply the outward developements of an inward death. The root is still there; the fountain, whence all these actions flow, is still poisoned with the waters of bitterness, and sends forth its deadening streams. But who can cleanse the inner fountain itself? Who can cause rivers of *living* water, even streams of the waters of life, to spring up in the polluted heart? Who can rend away the thick mantle of guilt, in which the fallen spirit is wrapt, and clothe it in robes of purity and light? Who can carry up the will from obedience to the law of sin, and re-conform it to the perfect law of liberty and love? Who can put out the fire of ambition, or allay the storm of inward strife? Human efforts avail not. Other influences than Divine fall powerless upon the soul, like a faint voice upon the rushing tempest. He who made us, He alone can re-create us. In Christ Jesus we may become new creatures, but not in ourselves.

2. If, then, Divine influences be necessary to the production of spiritual life, they are not less essential to the subsequent developement and growth of that life. No finite thing has an independent existence in itself. Most especially is the life of God, which is only had and retained through the indwelling of Christ, immediately dependant upon him, according to the declaration of the Apostle: "Nevertheless I live, yet not I, but Christ liveth in me." If he for one moment withdraw the energies of the Holy Ghost, that moment the Christian dies—dies in spirit.

3. Hence results, in the next place, the duty and consolation of prayer. All prayer presupposes this dependence, and the Divine influences as its ground-work. For wherein would consist the reasonableness of asking for those things which we either had in ourselves, or which we might easily derive from the treasury of our own mind, independent of God? And what is, in fact, the feeling of the devout soul, in the attitude of prayer? Is it not deeply penetrated with a sense of its own unworthiness and its own helplessness? Does it not look up with devout and humble aspirations to God, that he may breathe upon it the refreshing influences of his Spirit, and purify it from all the stains over which it mourns? How ardent, how devout, how fervent are its breathings! All springing, too, from a feeling sense of its own wants and frailties, and from a knowledge of the exhaustless sources of grace treasured up in God. This feeling it is which dictates the humble petition, and which inspires the weak, the impotent, the helpless, with confidence in Him who enricheth with all utterance, and wisdom, and eternal life.

4. And, finally, this doctrine shows us the source of ministerial success, and the cause of pastoral inefficiency. How many toil, from week to week, and from year to year, in vain. They pour forth their streams of polished discourse, which flow soft and gurgling, like the murmur of a brook. The ear is charmed; fancy is cultivated, and the taste refined: but is the heart purified? Is the storm of passion allayed? Are the deep foundations on which the superstructure of iniquity is reared, torn away from their secure resting-place? Are the feelings formed harmonious with God, and the voice attuned to his praise? How few, alas! how few. The stream of death stops for a moment to listen to the preacher's harmony of numbers and his polished diction; but finished, it again rolls on, deeper, and wider, and with greater impetus than before. In the work of preaching, nothing can avail but the blessing of the Spirit. The tongue may be eloquent in vain; transcendent reason, and the loftiest endowments of intellect, may converge their powers in vain; Truth, heaven-born, and radiant with light, may dart her beams in vain. All these, without the living energies of the living and eternal Spirit, will be like the shining of the sun upon the lake of Sodom;—death and stagnation still rest beneath it. Without the quickening and life-giving energies of the Spirit of God, all preaching—even though it were with the eloquent tongue of men and of angels—will be of no account. But with these, the humblest may succeed in his ministrations. With these, the Missionary may go to the Hottentot or wild Caffre, and, as with the talisman of an Eastern sage, awaken him from his dream of unconscious torpor, to a consciousness of his deathless nature, and to a knowledge of the life of God. With these, the desert may be made to rejoice, and the wilderness to bud and blossom as the rose. K.

FOR THE GOSPEL MESSENGER.

A PAGE FROM AN ORDINATION SERMON.

And finally, put far from you all desire of innovation, or departure from the standards and practices of the Church. There is abroad at present, a spirit of daring and reckless invasion; every thing ancient

and venerable is brought to the test of a spurious utility, and whirled to ruin, in the whirlpool and vortex of revolution. Against this course we must enter our solemn and earnest protest. It were better, far better for the world, to reverence ancient and time-hallowed prejudices, if such there were, than to be launching all the venerated practices of the Church upon a sea of wild and stormy experiment. But the practices of the Church are not prejudices, and therefore are not to be rejected by the young. If any change is to be effected, we should patiently wait until it is made by our highest ecclesiastical tribunal. It is not for us to innovate or to revolutionize. I have promised, and you are shortly to promise, to obey your Bishop and other chief ministers. This, as well as all other things, has, I hope, been well considered by you long ere this. That love of novelty—that impatience of restraint—that longing for a licentious liberty—that desire to bear sway over others, and to throw off all personal restraint, which rules so many spirits of the present day, is highly reprehensible. God hath placed orders in his Church; he hath placed orders in nature; he hath given different orders of intellect, office, age, and wealth; and the attempt to level all mankind were as vain as to attempt to tramp the ocean into a perfect plain. Cherish, then, that spirit of willing subordination to superiority of office, and to superiority of age, which so much becomes you, and which is so rare a virtue in the present day. Then shall we welcome you as a fellow-laborer in the vineyard of our Lord; then may you, in the faithful discharge of your office, bring many souls to righteousness, and shine hereafter as a star in the firmament, for ever and ever: which may God, of his infinite mercy grant, for Christ's sake! Amen.

FOR THE GOSPEL MESSENGER.

PROPOSED CATECHISM

To be used by the Teachers in the Religious Instruction of Persons of Colour.

LESSON V.

ON THE LORD'S PRAYER.

Can you do your duty of yourself? No. I can walk in the commandments of God, and serve him, only by his Special Grace.

What do you mean by special grace? Grace suited to my particular case.

Is God willing to give you this grace? Yes. He says, "Ask, and it shall be given you."

How are you to obtain this grace? By diligent prayer.

Have we a good prayer for this grace? Yes: the Lord's Prayer.

Say the Lord's Prayer. "Our Father," &c.

Why is this called the Lord's Prayer? Because the Lord Jesus taught it to his disciples, and told them to use it. Luke xi. 2.

Ought this prayer to be used by you? Yes: for so hath our Lord commanded.

Is there any other reason? We all need the good things in that prayer.

Where should we use it? In the Church, in family and in private prayer.

Did our Lord prefer forms of prayer? Yes: for he used them in the synagogue, in the garden, and on the cross. Matt. xxvi. 44, xxvii. 46. Psal. xxii.

Was the Lord's Prayer made by our Lord? No. It is taken (all except the petition, "Forgive us," &c.) from old Hebrew prayers.

Why else was it given us? As a guide for our prayers.

What do you ask for in this prayer? All that I need, both for my soul and body.

But for which chiefly? Things good for my soul.

What should this teach you? To care most for my soul.

What do you ask for in particular? Special grace.

Is this prayer easy to understand? Yes; it has no hard words in it.

What is prayer? It is asking God for those things which we wish.

Hath God promised to hear and answer prayer? Yes. To the Jews he said, "If my people will *pray*, and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin."

Does our Saviour promise to hear prayer? Yes. He saith, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you."

Is this prayer offered through him? Yes; for we pray here for forgiveness, grace, and glory; and we can have them only through our Saviour.

Why should you pray in His name? Because He is our Mediator and Advocate with the Father. Gal. iii. 19, 20. 1 Tim. ii. 5. Heb. viii. 6, ix. 15.

Did our Lord Jesus Christ tell his disciples to pray in his name? Yes. He said to them, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

At what times in particular should you pray? Morning and evening; and on Sundays, both at home and in the Church.

Where, in particular, should you pray? In our houses, or some quiet place, and in Church.

At what other times, and where else, should you pray? I ought to be often lifting up my heart to God, wherever I am.

How should you pray? "With the spirit and the understanding."

To whom should you pray? I am commanded to worship the Lord my God, and him only. Psal. lxxv. 2.

Ought you to go on praying earnestly, and often? Yes; for our Saviour says that, "Men ought always to pray, and not to faint."

For what ought you to pray? For every thing which is good for me to have.

What should you especially pray for? For grace to know and do God's will. Phil. i. 9. Col. i. 9. 1 Thess. v. 23.

What does St. James say of prayer? "The fervent, effectual prayer of a righteous man, availeth much."

But how are you to pray so? By the Spirit helping my infirmities: for I know not what to pray for as I ought.

Will God hear your prayer if you are wicked? No: it will be "an abomination to him." Prov. xxviii. 9.

Did our Saviour himself pray? Yes, often and fervently. Luke xxii. 41, xxiii. 34. John, xvii. 1.

Of what Three parts does this prayer consist? First, a calling upon God. Second, six petitions or prayers. Third, praises of God.

Whom do you address in this prayer? God the Father.

How is he the Father? Because he is the Author or Creator, and the Preserver, or Guardian, of all things. Isa. lxiv. 8. Cor. viii. 6.

How else is he "the Father?" He is "the Father of our Lord Jesus Christ."

In what respect is God our Father? In that he takes care of us.

In what other respects? In that he is good and merciful to us, and loves and governs us. Psal. cxlvi. 9. Luke xi. 13. 1 John iii. 1.

And for what other reason? Because we were made his children in baptism. 1 Cor. iv. 15. Gal. iii. 26, 27.

Who are peculiarly the children of God? True and sincere Christians.

Why do you say "our Father," instead of my Father? To put me in mind that he is the Father of others besides me. Mal. ii. 10.

How then ought we to treat all men, and especially Christians? As brethren. Acts xvii. 20.

What else should you learn from the words "Our Father?" That we should join with others in this prayer.

What do you mean by adding, "Who art in Heaven?" To praise God for his greatness and glory. Psal. ciii. 19.

What else is meant by his being in Heaven? That he is holy. Psal. xx. 6, xlviii. 8. Isa. lxii. 15.

What should "our Father's," being in Heaven make you wish? To be there too, with the good and happy.

Is God only in Heaven? He is every where. 1 King viii. 27. Psal. cxxxix. 7.

Why then do you speak of him as being in Heaven? Because Heaven is spoken of in the Bible as his Throne and his Dwelling-place. Psal. xi. 4, ciii. 19.

What is this first part in the Lord's Prayer? The preface, or calling upon God.

Is there any prayer in our prayer-book like this? Yes. We begin the Litany, "O God the Father of Heaven."

How many petitions are there in the Lord's Prayer? Six.

What is the first thing we pray for? That God's name may be hallowed.

What does "hallowed" mean? Honoured or revered.

What is meant by the Name of God? First, the title by which he is called.

How do you hallow his name in this sense? By never taking it in vain.

But what else is meant by the name of God? What he is in himself and towards us.

And how is his name to be hallowed in this sense? By his religion being every where known and followed. Psal. xxix. 2, xxxiv. 3, lxi. 5.

In what way may we cause others to hallow it? When by our good works, they are led to glorify their Father in Heaven. Matt. v. 16.

What does the Psalmist say of the name of God? "Holy and reverend is his Name."

How does the Bible say every one must hallow it? "Sanctify the Lord God in your hearts."

What is the second petition? "Thy Kingdom come."

What is meant by God's Kingdom? The Church of God, set up by Christ. Dan. ii. 44.

What do you mean by praying that this kingdom may come? That the Gospel of Christ may be truly preached, and heartily received in all the world. Rom. xiv. 17.

Can the kingdom of God come to you? Yes, by its being set up in my heart. Rom. v. 21. Gal. iv. 6. Eph. iii. 17. Col. iii. 15. 1 Thess. iii. 13. 1 Peter iii. 15.

What else may you understand by the kingdom of God? The kingdom of Glory—that is, the state of the blessed hereafter.

When will that come? When God rewards his faithful servants. Matt. xxv. 31, xvi. 27. Rev. xx. 6, xxii. 5.

What do you mean by praying that this kingdom may come in this sense? That God would be pleased to make us all perfectly happy, both in body and soul.

Is there any other prayer in the Bible, for the coming of this kingdom? Yes; for St. John said, "Even so,—come Lord Jesus."

If you *pray* so, what should you *do*? Try that God's kingdom may be in the hearts of us all.

What is the third petition? "Thy will be done, on earth as it is in Heaven."

Can you do God's will without his grace? Certainly not: and therefore I pray for His help.

Do you pray that the will of God may be done by you only? I pray that it may be done by all people, and by me also.

What does our Saviour say about doing God's will? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

Is God's will done on earth? No: "for there is none good; no, not one."

How do you pray that God's will may be done on earth? As it is in Heaven.

How is it done in Heaven? Perfectly.

By whom is it done in Heaven? By Angels and Saints. Psa. ciii. 21.

How are we to know what God's will is? From the Bible.

What else do you pray for here? Grace to *bear* God's will.

How is that? By my submitting patiently to whatever sickness or sorrow he may send.

Did our Saviour do so? Yes; when he prayed, "Father, not my will, but thine, be done."

What then do you mean by this petition? That I, and all people, may worship, serve, and obey God, as we ought to do.

If you pray for this, *what* is your duty? To submit to whatever trials God may send to me.

But is that all? No. I must try my best to keep his commandments, and must teach others to do so too.

What is the fourth petition? "Give us this day our daily bread."

What do you mean by this? To pray that God would send us all things needful, both for our souls and bodies.

What does the soul need? The strengthening and refreshing of God's Holy Spirit.

What do you mean by Bread? Not only food, but all things necessary for my life and comfort.

What do you mean by *daily* bread? So much as is enough for my daily wants.

Why are you not to ask for *more*? That I may feel how entirely I depend upon God every day.

And if so, how often should you pray? Daily.

But what else do you learn from this? Not to care about having much. Luke xii. 15.

What was Agur's prayer? "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee; or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 8, 9.

Ought you to be anxious about the things of this life? No: I should cast my care upon God, for he careth for me. 1 Peter v. 7. Phil. iv. 6.

Can you live without God? No. Without his protection and blessing I could not live a day.

But is there nothing then for you to do? Yes: for the Apostle says, "Work with your own hands." 1 Thess. iv. 11. 2 Thess. iii. 12.

And what does your Catechism say? That I must "learn and labour truly, to get mine own living."

Should you work for your *soul* too? Yes. I must labour for that meat which endureth unto eternal life. John vi. 27. Phil. ii. 12.

And what does the Catechism say about this? That I must learn and labour to do my duty.

What is the fifth petition? "And forgive us our trespasses, as we forgive those who trespass against us."

What do you mean by this? I pray that God would be merciful unto us, and forgive us our sins.

What does the word *Trespass* mean? Whatever we do contrary to the laws of God. Ezek. xiv. 13.

And do all men do so? Yes: we need forgiveness every day.

And will God forgive you? Not unless I forgive those who trespass against me. Matt. xviii. 21. Mark xi. 26.

But will this be enough? Not unless I repent and believe.

What then do you promise or vow, every time you say this prayer? That I will forgive those who have done me wrong.

Before you say these words, what ought you to do? Put out of my heart all malice, desire of revenge, and grudge.

How does our Lord say you must feel towards your enemies? I must love them. Matt. v. 44.

How must you treat those who curse you? Bless them; or pray God to bless them.

How must you treat those who hate you? Do them good.

How must you treat those who despitefully use you? Pray for them.

What did our Lord do? He loved his enemies, and prayed even for his murderers.

What is the next part of the prayer? "And lead us not into temptation, but deliver us from evil."

What do you mean by temptation? Any thing that may draw me into sin.

Does God lead any persons into sin? He tempted no man. James i. 13.

But does God never try you? Yes: but only for my good.

How can it be for your good? By its making me patient; teaching me to feel for others; and strengthening my faith.

By what are men tempted into sin? By the Devil, who is called the tempter (Matt. iv. 3); by wicked people; and by their own bad passions. James i. 14.

What then do you mean by praying God not to lead you into temptation? I pray him not to suffer me "to be tempted above what I am able to bear, but that with the temptation he would make a way for me to escape."

Is his help necessary? Yes: and therefore I pray him "to deliver me from evil."

What do you mean by this? "That it will please him to save and defend me in all dangers, both of soul and body."

From what *dangers* to the soul, do you pray him to defend you? From all sin and wickedness.

From what else? From my spiritual enemy.

Who is your spiritual enemy? Satan—the Devil: he is the enemy of my soul.

And from what else do you pray God to save you? "Everlasting death."

What is meant by this? That punishment of sin which will never end.

What is this punishment called in the Bible? The lake that burneth with brimstone and with fire; the worm that dieth not; and the fire that is not quenched.

When you pray God to keep you from temptation, what ought you to do? To watch and pray, and deny myself.

What is the last part of the Lord's Prayer? "For thine is the kingdom, the power and the glory, for ever and ever."

What is this called? The Doxology.

Is it always used with the Lord's Prayer? No; not always. St. Luke does not add it.

What is the meaning of it? It is as much as to say, that God is our chief master, having all power and glory.

Why is it said, "for ever and ever?" To show that God will always be the same.

What do you mean when you use these words? I *praise*, and *worship*, and depend, upon the great, and true, and only God.

Do you hope God will hear your prayers? Yes: I trust he will do so, of his mercy and goodness, and therefore I say, "Amen."

For whose sake does he hear our prayers? For his Son's sake. John xvi. 23. Heb. x. 19.

What do you mean by "Amen?" Truly; or, so be it.

Why do you use this word at the end of the prayer? To shew that I heartily wish whatever I have prayed for.

Is it right to use it at the end of other prayers? Yes: to shew that I join in them.

Suppose you pray, and then do not try to do what you pray for? It is mocking God.

"What desirest thou of God," &c.? "I desire my Lord," &c.

Do any duties follow from the Lord's Prayer? Yes; from each part: a particular duty.

What are you taught by the first part, or petition? As I pray God's name may be hallowed, I ought to take care not to disgrace it by my conduct.

What else? Not to treat it lightly or profanely.

What are you taught by the prayer that God's kingdom may come? To live myself, and to encourage others to live, a Godly life.

What may you learn from the prayer, that God's will may be done? To do, and submit to it myself.

What more? To try to get others to do and bear his will.

What are you taught by the prayer that God will give you your "daily bread?" To be industrious, both for my soul and body.

What duties follow from your praying God to forgive you your trespasses? To repent and forsake my sins; and to forgive others their injuries against me.

What are you taught by the prayer that God will not lead you into temptation, but deliver you from evil? Carefully to avoid all temptations, and to struggle hard against them when they come.

What more? To resist even the first leaning to sin.

What ought the last part of this prayer to teach you? To reverence that Being who heareth those only who worship him in spirit and in truth.

With what feelings ought you to pray? Humbly; submitting my whole heart and life to God.

NOTICES OF NEW PUBLICATIONS.

Sermons, Dialogues and Narratives for Servants, to be read to them in Families; abridged, altered, and adapted to their condition. Chiefly by the Right Rev. WILLIAM MEADE, D. D., Assistant Bishop of Virginia.—To many, it is known that the Right. Rev. author of the compilation before us, has been long, as he is deeply, interested in the instruction of the coloured population. Nothing better has been written for this pur-

pose, than "Sermons by the Rev. T. Bacon of Maryland," published in 1743, and for the republication of these we are indebted to Bishop Meade. Many copies of the work were gratuitously furnished by him for circulation in this diocese, about eighteen years ago, and when they were out of print, they were re-printed by the "Society for the advancement of Christianity in South Carolina," with a few alterations. The two sermons of Mr. Bacon, being very long, were arranged into six, and this useful tract is still in circulation among us. In the work now before us, Mr. Bacon's sermons are abridged, altered, and presented in two sermons, and we must in candour add, several important passages of the original work are omitted; but there are added also, some valuable remarks, we presume from the pen of the compiler, on that duty which is at the foundation of religion—we mean, a sacred observance of the Lord's Day. There is a third sermon, which we presume to be for the first time printed. The "Address on the Duties of a Servant," was first printed in the Charleston Gospel Messenger, for January, 1830. "Louisa," from Abbott; "Old Milly," (an instructive and interesting story, from the Southern Churchman); "The character and death of Rachel," which appears to be original; "The African Servant," from Leigh Richmond; "Dialogue between two Servants," and "The Coloured Boy," complete the volume. That they may be usefully read to servants, as suggested in the title-page, we have no doubt, and we sincerely hope they will be so, not as a *substitute* for catechising, and teaching to commit prayers and hymns, but to add interest and variety to the laudable exercise of imparting religious truth and incitement to those who emphatically are "the poor," in these Southern States.

Should there be another edition, we would respectfully suggest that, in sermon third, which was designed to point out the way of salvation, should be inserted some remarks on "the Church," and the obligation and advantages of being united to it, as well as of being a good member of that sacred society, or, in other words, of seeking, preparing for, and receiving, the sacrament of baptism, and of leading the rest of the life according to that beginning. It is true the point is hinted at in this just remark: "The favour of God can only be obtained by a diligent use of the means of grace." But do the ignorant black people know what these means are? "To be saved from the power and the punishment of sin, we must follow the express directions of God's Book." Would it not be well to add, and one of those express directions is in these words, "Repent, and be baptized, every one of you." Again, to the invitation, "Come to Christ, confessing your sins," might there not be properly added, the text, "Be baptized, and wash away your sins, calling on the name of the Lord." Persons so little instructed, so incapable of reading and reflection, as are the class for whom this book is prepared, need, in particular, to be taught, that coming to Christ does not mean merely *feeling* a desire to do so, but a coming to his Church; a coming to be a member of that Church, (called his body,) which is his representative, now he is no longer in the earth; that they must not only believe "with the heart," but "with the mouth" make confession, or the answer of a good conscience, as is done at the administration of baptism, and live in the fear and worship of God to their life's end.

We hope we shall not be deemed fond of fault-finding, if we ask leave to suggest, that the notice of a vision "of a soft hand," &c., page 49, should be corrected: also, p. 53, that it should read, public worship and teaching, instead of "preaching," inasmuch as too many hearers think there is piety in merely going to hear preaching; and that in the public assembly of Christians, preaching is alone, or chiefly necessary: for "never been converted—never had a new heart," (inasmuch as these expressions are used to countenance doctrines not deemed scriptural by our Church,) we should prefer to say—never had repented truly—never had desired and endeavoured to "follow after holiness, without which no man shall see the Lord:" for "frolic and dance," we should prefer to say, *nothing but* frolic and dance, —because they are the excess and abuse, not the moderate use of worldly amusements, to which our Church objects. We add, nothing can properly be called a "bad thing," if it be sanctioned by Holy Scripture, and Solomon says, "there is a time to dance," and the prodigal was welcomed home by music and dancing. In page 82, extempore prayer is, we respectfully think, too much countenanced, and with respect to the blacks, so little instructed, though so fluent, and so liable to be puffed up with the notion that they are spiritually gifted, the checks of a form of prayer are especially necessary. In page 82, line 4 from top, the prayer ought to be modified, to avoid giving offence. But we gladly turn from this ungrateful task of criticising words and opinions, to the pleasing one of recommending, as peculiarly excellent, "The African Servant;" "The Character and Death of Rachel," and offering, as specimens of the good matter here brought together, the following extracts:

On the Omnipresence of God, (a practical doctrine which ought to be especially insisted on:)—"Your duty towards God is to look upon him as your great and chief master, to whom you are accountable for all your behaviour, either in public or private, both towards yourselves and to all mankind. You are to remember that you can do nothing so secretly but he will know it, and that no place is so private and dark but his all piercing eye can see what you are doing in it. For the darkness and light are both alike to him. You are further to consider, that his eyes are continually upon you, and that it is impossible for you to conceal yourselves a single moment out of his sight; that he is pleased when he sees you doing right, and angry with you when he sees you doing any thing that is sinful. And this surely will be a great check upon you when you are inclined to do any thing wrong, to think that Almighty God is that very moment looking at you. So that if it should be done so secretly and artfully as never to be known in this world, yet your Heavenly Master sees it, and knows it, and will not fail to punish you for it in the next world if not in this. This consideration also, will be of great comfort and encouragement to you in doing what is right and good; for if no one else should take notice of it, you are sure he will. And if you should meet with no recompense in this life, you know that Almighty God, who is the best of Masters, will not forget you in the next world, and our text assures us that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

On the keeping holy the Lord's Day,—a fundamental duty:—“A man that can wilfully break the Sabbath, instead of spending it in praying and serving God, and learning his duty from those who are able to teach it, can easily be led into every crime. And I am afraid it is the case with too many, that they commit more sin on Sundays than on all the other days of the week—they make use of their leisure time to engage in all kinds of sin and wickedness. All such may be well assured that if they abuse God's Sabbaths in this world, they will have no more to abuse in the next, but will be sold to a hard master, who will keep them forever employed, day and night, without rest, and give them nothing for their wages, but the miserable thought that they had ruined themselves forever.”

On the claims of a Master and Mistress:—“There is one direction you should always carry in your minds, that is, to do all service to them as if you did it for God himself. I have only to read over to you God's own words, that you may see that this rule is true: “Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ; not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart: with good will doing service as to the Lord, and not unto men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” On the contrary, remember it is written that “he who doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons with him.” God also directs servants to be subject to their masters with all fear, not only to the good and gentle but also to the froward. The ministers of God are expressly commanded to exhort servants to be obedient to their own masters and to please them well in all things, not answering again; that is, not murmuring or gainsaying. You are also enjoined not to be eye-servants; that is, not to perform your task well only when you are in the sight of those to whom you belong, or who are appointed to overlook you, but always to remember that you have a master in heaven, whose back is never turned upon you, whose eye is always over you, from whom nothing can possibly be hid, and who will be angry with you for all unfaithfulness and deceit, but who will also reward you fully for every service you faithfully perform for your masters and mistresses here, provided you do it also to please him, and with the humble hope that you may be accepted through the merits of that blessed Saviour, who came in the form of a servant and died a miserable death for our salvation.

“Let me also mention one other duty which you owe to your earthly masters, and which you should perform as in the sight of God. I mean the duty of strict honesty. God has told all men, bond or free, ‘thou shalt not steal.’ This was spoken in thunder from Mount Sinai, and Moses was told to write it on a table of stone. Again, the apostle was commanded to say, ‘let him that stole steal no more,’ and more particularly was he inspired to exhort servants ‘not to purloin, that is, steal, but to shew all good fidelity.’ Surely these words of God are sufficient to shew that all kinds of dishonesty, no matter by whom committed, or from whom the things are taken, whether from our own masters and

mistresses, our fellow servants, or any other persons in the world, are forbidden by God, and will be punished by him, either in this life, or in the next."

On true Self-love:—"Suppose a man should break open a house or rob on the high roads, some people might think he loved himself, because he could make money, and enjoy himself with the money. But suppose he should be taken up, and be condemned to be hanged, for what he had done, would not all men say, that if he had any true love for himself, he would have taken care not to come to so untimely an end. This is exactly the case with sin against God, only with this difference, that a robber or murderer may have some chance of escaping the hands of men, but no sinner can escape the hand of God. If, therefore, a man had all sorts of pleasure at command while he lived in this world, denying himself nothing that his heart wished for, but living in mirth and jollity all his days, and for want of minding his soul, should at his death be shut out of heaven; surely any one who has the least common sense, must say, that such a one after all the pains he took to please the body, never had any true love for himself, or he would have taken some heed that he might not come to such a dreadful end."

A Few Thoughts; by a Member of the Bar. August, 1836.—This is a book which must attract some attention, from its author, its subject, the eloquence of the thoughts, and the purity and elegance of the diction. The occasion of it was this extract of a letter: "You too, it seems, have joined the Church! What does this mean? I have been inclined to think, that men of business could find better employment. Give me your honest thoughts on the subject." It is a concise epitome of the argument on the "necessity of a Divine revelation," and we should call it also, a successful epitome of the Gospel system, but for one very important omission, viz., notice of "the Church," why men should be united to that sacred society; how they are to be so, and the advantages resulting from that connection. We object also to the recommendation of the "social prayer-meeting," page 70, as those words characterize meetings in which laymen assume ministerial functions, and other abuses are there too common. We think that if the private Christian attends public, family, and private worship, (also recommended by our author,) he need not be called to pray and exhort out of his own family, or to listen to the instructions, and unite in the devotions of the lay brethren. Assuredly, these are striking thoughts: "Of the innumerable millions of our race, which for so many countless ages have been thronging the regions of the dead, has no one ever returned to tell us what there may be beyond the dark confines of the grave? And is this the state of man, with all his wisdom and forethought, and mighty intellect? Must he live, and die, and sink into the grave, in the midst of such uncertainties—so ignorant of himself, of his being and destiny; with such startling doubts whether, To be, or not To be,—happiness or woe—life Eternal, or death Everlasting, is to be his portion beyond the tomb? No—the mystery is solved. Glad tidings have reached us from beyond the grave.—JESUS OF NAZARETH—the despised, the rejected, the crucified JESUS OF NAZARETH—has solved the mystery. JESUS OF NAZARETH—

the SUN of the Moral Universe—has risen over the night of the grave, with healing in his beams, and revealed the most momentous truth that ever can be brought within the range of human intellect, that—**THE SOUL OF MAN SHALL LIVE FOREVER.**” * * * “The foundations of the Christian religion are laid too deep and too broad—its evidences are too clear and too convincing—its provisions are too kindly adapted to the wants, the necessities, the longings, of an immortal mind, ever to be rejected by the sincere inquirer after truth and happiness; and it may be asserted, without the fear of contradiction, that no man ever yet lived, in any age or country, and remained an Infidel, who read the Bible with an honest heart and a sincere desire to know the truth. The question then recurs—Why is it, that so few men of influence—of rank—of intelligence, are found among the true disciples of Jesus Christ? The answer may be given in a few words—*They will not take time for serious reflection.*”

Is not this a picture, not of an individual, but of the great mass of mankind? “To what purpose all this labour, and weariness, and anxiety? What real advantage do I hope to derive from all these struggles and projects and speculations? Suppose I acquire wealth and reputation, can they make me happy? Alas! I am weary of them even now. I know and feel, that this soul of mine was created for nobler purposes. My possessions too I must soon leave. Leave!—and where shall I then go? To a world for which I have made no preparation. To a world of disembodied spirits, where nothing of all that I value here will be of the least use to me. Why then this labour and anxiety? What folly! What madness? Why not at once follow the dictates of reason and common sense, and begin to live for something better?” To one ignorant of the human heart it would seem, that this man was almost a Christian: but mark the result. A thought connected with the transactions of the day strikes the mind—an important cause just decided—a bad debt secured—a speculation—a motion in court—and thus thought after thought drops into the mind, and expels at once all serious reflections. He plunges deeper than ever into his business; and the consequence probably is, that the same scene will be repeated again and again with similar results, till at length death dissolves the spell, and ushers his immortal spirit, unprepared, into the presence of his God.”

The faith to which the Gospel attaches so much importance, is here well illustrated. “Now, as the son silently clasps his arms around the neck of his kind and affectionate father, is there on his part, nothing more than the mere assent of the understanding—nothing more than a simple, cold belief, that the father has bone and muscle sufficient to carry him safely across the stream? Far from it. His heart is overflowing with that sincere affection—that warm and filial confidence, which great waters cannot quench nor floods drown; and as they approach the middle of the stream, and he feels the waters rising upon him, he clings the closer to his father's bosom, and soon is carried beyond the reach of danger, and safely arrives at home. So, too, with the Christian.”

The Book of Common Prayer. Published by Conner & Cooke, New-York. This is a folio, suitable not for Churches only, but for the private use of those whose eyes, by age, or any other cause, are weak. The type is

remarkably clear, the paper fair and strong, the binding elegant, and, on the whole, it is the best folio edition of this valuable work, which has been published in our country. A copy of it has been kindly presented, by Mr. W. Babcock, for the use of the desk of the Church recently consecrated in this City, (St. Stephen's,) and the acknowledgments of the congregation of St. Philip's are also due to the same gentleman, for a copy to be used in their Church, now in process of erection.

Brief Reflections and Advice, submitted by the Rector of St. Michael's Church, at the opening of the Sunday School Room, provided by the Vestry of the Church, in St. Michael's Alley, on Sunday, 29th May, 1836. Printed by desire of the Vestry.—It has been remarked, that things nearest home are often overlooked, when those of far less interest and value are made the subject of inquiry. This well-known fact we offer as an explanation of our having omitted to notice the useful little tract before us. The occasion of its delivery was a very interesting one, and the address is in good keeping with it. As it is equally applicable to all the children whose Sunday school is *out of the Church*, and in some respects to Sunday scholars in general, as to those to whom it was immediately addressed, we hope it will be generally read and reflected on, and the advice followed. These extracts cannot fail to invite attention to it. The Sunday School "is the same in principle and intent, as the instruction addressed from the pulpit, to all ages and classes, assembled in the Church, and as the catechizing of the children, which in all periods has been made, indispensably the duty of the pastoral ministry. It comprises, however, a length and particularity of detail, for which your ministers, in addition to their other labours, unless more in number than they usually can be, cannot have either the necessary time or strength, and in which they, therefore, obtain the assistance of some pious members of the congregation; who are expected to conduct it, strictly according to the principles of their ministry, and details provided in conformity with those principles, in suitable formularies, manuals, or class-books, furnished by themselves, or with their perfect consent and approbation." * * * "First, let me beseech your serious and reverent attendance. The change of place, must be permitted to make no change in your feelings and deportment. You will be expected, as well here, as in the house of God, to remember the serious and sacred import of the business for which you assemble; and that the eye of God, is as much upon you here, as elsewhere, and will mark the degree in which you are intent on seeking to be rightly instructed in his word and will, and all things which '*as Christians, you ought to know, and believe, to your soul's health.*' Levity, or indecorum, or inattention, will be as unbecoming and offensive here, as in the Church; and must, by you all, most scrupulously and anxiously be avoided."

Be not dismayed at an incidental depression which may depend on the state of your health, or your spirits, or your affairs. Look not for sensible communications. Do not consider rapturous feelings as any criterion of the favour of your Maker, nor the absence of them as any indication of his displeasure. An increasing desire to know him more and serve him better: an increasing desire to do and to suffer his whole will: a growing resignation to his providential dispensations, is a much surer, a much more unequivocal test.—*Church Advocate.*

SELECTIONS.

A VOICE FROM THE SOUTH-WEST.

[From the Churchman.]

On this article, full of the words of truth and soberness, (for extracts from which only can we find room,) the Editor of the Churchman says, "The author, admits that the principle of Missions is one, foreign and domestic being merely relative terms in the application of it. This is right. 'The field is the world.'" If by "the principle of missions is one," and "the field is the world," it is intended to say that, the great object of missionary exertions is the conversion of the world, and they are never to cease till that object is accomplished, no one will dispute it. But if it be meant that the obligation to attempt the conversion of a non-relative, a stranger, and a foreigner, is the same as the obligation to seek the conversion of one of our household, of a friend, and of a countryman, we dissent, and we are sure the "Voice from the South-west" makes no such concession, or rather, it clearly intimates a contrary opinion. On more than one occasion, this "Gospel Messenger" has considered the point, and at length in the number for Nov. 1835, pages 336-338, and in that for March, 1836, page 17. But we pass to our extracts:

"As fellow-citizens only, we have a powerful claim for sympathy and succour on our distant and more favoured brethren. 'In the mighty rush,' says one who is deeply alive to these evils, and whose apostolic station and apostolic character have placed him foremost in the effort to counteract them, 'which has been making by our enterprising countrymen to occupy the rich plains of the South, the conservative principles of society have been lost sight of, and there is real and imminent danger of their being totally disregarded. The elements of Christianity are far more deeply and intimately interwoven with the framework of our civil institutions than is generally supposed, or is apparent to slight reflection. That which most nations have laid at the basis of their civil institutions, and incorporated with the fundamental laws of the land, our countrymen have taken for granted. For the execution of civil enactments, for obedience to the constituted authorities of the country, and for the security and happiness of society, we have to look to the prevalence of a sound moral sentiment in the community.' * * *

"Of thousands in this region it may be said, with as much propriety of application as of Greece, or of Persia, or of China, How shall they believe on whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? It is but to-day that I have seen an advertisement for a Protestant preacher copied from a south-western newspaper. Of the benefits of pastoral care, as understood in the Church,—of that pastoral care which keeps alive the impressions of divine grace—which furthers and helps, instructs and builds up the disciples of Christ in the most holy faith,—which reproves the disobedient, encourages the timid, strengthens the feeble-minded, binds up the broken-hearted, 'warning every man, and teaching every man, that every man may be presented perfect in Christ Jesus,'—

of such the South-west has almost as little experience as of the benefits of chrism and holy water." * * * "As Churchmen, have not we, the destitute of the South-west, some title to the fostering care of our mother; to the sympathy and succour of our brethren? 'If any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel.' 'While we have time, let us do good to all men, especially to those of the household of the faith.' Over all this vast region, in the depths of every forest, on the face of every prairie, on the banks of every river, in the bosom of every valley, are destitute children of the Church, having no access to her altars, and cut off from all her privileges." * * * "I heard in the last General Convention a delegate from South-Carolina express, as chairman of a committee, only a preference for domestic missions, in the present exigencies of the Church. I heard him required, (I beg pardon—only earnestly requested) to expunge the enormous sentiment, before the report received the sanction of the house. 'The field was the world;' and, therefore, a destitute Churchman of Tennessee or Illinois had no more title to the Christian sympathy and aid of his more favoured brethren than a Kamtchadale or a Hottentot. The 'field is the world;' ergo, the proper field of labour for the Protestant Episcopal Church in the United States of America, lies as much in Siberia as it does in Alabama: Q. E. D. I am no schoolman; but I have logic enough to pronounce this a *non sequitur*. They have an infantine intellectual vision to whom proximity is magnitude, and a reed at their nose seems more imposing than an oak at a distance. But their's is a greater obliquity, whose estimate of objects is in the inverse proportion both of magnitude and proximity. By an application of the scale and compass to the map, I find that the State of Tennessee is to the Island of Syra as twelve hundred to one. And I apprehend that, in every other particular, that should enter into an estimate of their relative importance to the Protestant Episcopal Church of the United States, the disproportion is not inferior. There are characters who can shed tears over the fictitious sorrows of romance, and yet turn with marble-hearted indifference from the appeal of living wretchedness. The comparison could not be justified: I do not intend it. Perhaps the analogy is too remote even to furnish an illustration. Let nobody suppose me hostile to foreign missions, considered abstractedly. Would to God that it were 'a light thing' for the Church 'to raise the tribes of Jacob, and restore the desolations of Israel;' that she 'might be given for a light to the Gentiles, and salvation to the ends of the earth,' until 'all nations, and kindred, and people, and tongues, might cry salvation to our God that sitteth upon the throne, and to the Lamb, for ever!' But I do exclaim against that spirit, now rife among us—that morbid development of feeling toward foreign missions, which acknowledges a greater obligation of Christian charity to the worshippers of Fo, or to the disciples of the Greek Church, than to the destitute and desponding of our own communion, the blind and perishing of our own country. I do protest against that vigorous and systematic effort carried on by the Church herself, as a society, to maintain and inflame a zeal already disproportionate to her ability, and operating injuriously to her most vital interests.

I do declare that, comparing the relative importance of the two objects, the obligation and the effort for each, and the circumstances of the Church—what has been done for the domestic necessities of the Church amounts to no more than absolute neglect; and that when I trace the history of the missionary feeling in the Church, I look on the past with astonishment, and on the future with alarm. * * * How many efforts have been put forth—how many appeals have been made—how much Christian liberality has been elicited—in behalf of foreign missions, and how much has been effected? How much might have been effected, with the divine blessing on the same means applied to our internal wants? Here the reward of the husbandman is neither distant nor dubious—the harvest is ripe, and ready for the sickle. Here there are comparatively no difficulties to encounter, no prejudices to subdue, no months to be consumed in acquiring languages, and studying manners and customs, and struggling to effect even so much as a lodgement on the theatre of labour. But here, in the missionary's own country, are thousands of perishing sinners, eager to catch the sounds of evangelical truth in their own mother tongue; here are destitute children of the sanctuary, ready to go forth to meet him in the gladness of their hearts, with the smile of thankfulness and welcome. How many sinners might have been brought to repentance, how many straying might have been reclaimed, how many weak might have been established, how many mourning might have been comforted! How many congregations might have been built up!" * * * "We have sent missionaries to Athens, missionaries to Syra, missionaries to Crete, missionaries to Persia, missionaries to China; we are urged to send missionaries to Jerusalem; it is even agitated to send missionaries to preach Christianity to the Byzantine Patriarch, and make the Pontiff of Rome a Protestant Episcopalian; while there are thousands of our own countrymen who require a messenger of salvation; of our brethren, born in the bosom, and entitled to the privileges of the Church, who stretch out their hands in vain for aid, and weep when they remember Zion. 'Is it nothing to you, all ye that pass by?' The Macedonian cry is coming up in every quarter of our Zion; her children ask for bread; the sons of the stranger seek to join themselves to the Lord; and the object on which the Church is most fully awake—which has the most enthusiastic advocates, attracts the most general interest, inspires the most eloquent appeals, commands the most liberal contribution, is the object of FOREIGN missions!—the object for which the Church is under the least obligation, and in which the least good can be effected."

Extract from a Sermon of Bishop B. T. Onderdonk, at the Consecration of Trinity Chapel, Utica.—"In many parishes the due edification of the people, and their preservation from being carried about with winds of false doctrine, and drawn astray from the right path, require the delivery of public lectures and discourses more frequently than on Sunday, and at a period of the day the least likely to be interrupted by necessary attention to worldly business. The last of these occasions, I am sorry to say, has furnished a plausible pretext for holding religious meetings in other than regular and solemnly appropriated and devoted houses of

public worship. I have, I trust, no superstition on this subject. But if there is any thing to be learned from the persuading principles and precedents of Holy Writ, and from man's uniform sense of the decency and fitness of things, it is not right, where it can be otherwise ordered, that any secret corner, to use the expressive words of the judicious Hooker, should be regarded as a fit place of public prayer; but, when provision can be so made, all meetings for the public worship of our God should be in houses made His by solemn consecration to his holy service. The reason assigned for holding the evening services for week days, to which I have referred, in other than regular and consecrated places of worship, is the usual small number of attendants, and the inconvenience of preparing larger buildings for such purposes. The remedy should be that which you, brethren, have provided—a chapel or oratory, made, by solemn consecration, part and parcel, as it were, of the parish Church, sharing with it all those hallowed and edifying associations with which the best sensibilities of our nature and our religion invest an edifice given to the Lord. There is also another strong reason for my anxiety on this subject. In the endlessly varying ingenuity with which the natural man is prone to throw off wholesome restraints, the idea has been cherished that the good order of our ritual is binding only in a duly consecrated edifice, and that in public worship elsewhere held, the minister may, with good conscience, mould it into a nearer conformity with what he may fancy to be better. Now, although I utterly protest against this, as unsound in reasoning, at variance with laws which every minister is solemnly bound to obey, and opening the door to the greatest mischief, yet would I not be backward in removing even so weak a pretext, by providing for the purposes contemplated, holy edifices differing from our churches only in greater convenience of size, but sharing with them the sanctity of solemn consecration.

The remarks just made have referred to what are usually termed evening lectures in the week. For that better evidence of sound and well ordered piety, attendance at the performance simply of public prayer on similar days, the greater comfort, in consideration of the usually small number of attendants, of a building of limited dimensions, may be thought to render desirable recourse to one on such occasions also. And I am happy to be informed by your pastor of his intention to honour the appointments of the Church, and extend the blessed influences of public worship, by affording to his people opportunities of attending that worship on all the holy days. And let me enjoy the hope, my brethren, that he will be encouraged in this pious enterprise—one of by far too rare occurrence in our communion—by your devout and faithful attendance on the ministrations thus afforded you. For such purposes, brethren, and for catechetical exercises in their various departments, you have done well in providing this neat and commodious chapel.

THE LORD'S DAY.

[From the Southern Churchman.]

The vigorous efforts which are making on the other side of the Atlantic to secure the better observance of the Sabbath, should encourage cisatlantic Christians to efforts of a like nature. With a view to pro-

mote the convictions which may result in decided and united efforts in behalf of the Sabbath, we give below, some extracts from addresses at the London Anniversary of the Society for the Observance of the Lord's Day :

The full Sanctification of the Sabbath, the Duty of every Christian Country.

I have said that the observance of the Sabbath Day is an honorable distinction of a Protestant Country : it is a distinction of Protestantism, that the Lord's People enjoy the Word of God in all its fulness and integrity, fairly distributed, and faithfully preached. So also ought it to be characteristic of every Protestant Country, that they enjoy the Lord's Ordinances in all their fulness and integrity—that no part of those advantages which they are intended to convey shall be withheld from them, either by the evil example of those who ought to be the foremost in leading the way to right principles and practice, or by the culpable negligence and opposition of the Government of a country. Until the Sabbath Day is observed in a Christian manner, this country never can be, in the fullest sense of the term, a Christian country ; and, therefore, if you wish to Christianize this country, to maintain Christianity where it exists, and propagate it to those districts which are comparatively in a state of darkness and almost Heathenism, you must, in the first instance, distribute the Word of God, and enlarge the pale of the Church ; but you will do so in vain, unless, at the same time, you provide means of sanctifying the Lord's Sabbath, and afford every encouragement and opportunity to the people of doing so.

The Extent to which Legislation should secure the Fulfilment of this Duty.

I cannot, it is true, congratulate you on the result of any measures which the Government of this Christian country have taken to promote the due observance of the Lord's Day ; nor on the immediate prospect of their supplying that defect, which I think must be imputed to them as an offence against the duty which they owe to God. At the same time, the question is a difficult one ; and I admit that it requires great circumspection and caution, when we propose to legislate on the subject. I wish that these were the only considerations which stand in our way. I wish that it were only because the question is a difficult one, and that it needs circumspection and caution—I wish it were only on this account—that the remedy which we seek for, at the hands of the Legislature is delayed, and not from the prevalence of Infidelity and Liberalism among us. It is a fearful thing to see men stand up in the Great Council of the Nation, and, not content with opposing measures which are intended to promote the due observance of the Lord's Day, on the ground that legislative enactments are an interference with the rights of conscience and civil freedom—but even to deride the subject altogether. Why do I allude to this ? I allude to it, because, in exact proportion as these efforts are made by the party to which I refer, it is the duty of all true Christians to come forward and proclaim aloud their allegiance to the cause of Gospel Truth : and their determination to promote and advance it by every means in their power, and especially those means of the Lord's appointment—His Ordinances and Sabbaths. At the same time, I should not do justice to myself, if I were not to state, in a very few words, my views on the question of Legislative Interference. I have

always maintained, that the legitimate object of Legislative Interference on the subject of the Observation of the Sabbath, is a protective object. We are bound, I think, by our duty to Him, who is the Fountain of all authority to do every thing that we can effect by human laws, to secure the devout and profitable observance of this, one of the most important and beneficial of His ordinances. I do not hold that the Legislature would be justified in interfering, by penal enactments, to compel men—and indeed they never could compel them—to practice the positive duties of Religion: but I do hold, that the Government of a Christian Country is not only authorised, but that it is bound, by the most sacred obligations, to do all in its power to prevent the increase or existence of those obstacles which hinder those who are religiously inclined from carrying their inclinations into practice. I hold that it is the duty of a Government to prevent all open public desecration of the Lord's Day; and to afford full and efficient protection, so far as legislative enactments can afford it, to that vast number—for I am happy to say, there is a vast number—that vast number of persons who are desirous, if they were permitted, to observe the Lord's Day as it ought to be observed.

This, I think, would most effectually be done, in the first instance, by preventing all trading upon the Lord's Day—and not only all trading, but all employment in manual labour—all proceedings which would either necessitate, or strongly induce the working classes to employ in labour those hours which are given them for the improvement both of their bodily and spiritual health. And this would have a double effect, It would not only protect the poor in the discharge of their religious duty, and ease their consciences, but would also, to a considerable extent, operate on the rich, by preventing them from employing the poor on the Lord's Day. This, perhaps, is the only way in which you can effectually legislate for the rich. I object to any legislation on such subjects which does not directly or indirectly affect the rich as well as the poor. We cannot interfere in the sacredness of domestic privacy; we cannot pretend to control or regulate the internal management of a family; but if we prevent tradesmen from selling articles on the Lord's Day, we prevent the rich from buying them, and so far we prevent them from employing their household servants on other works than those of necessity, and charity, and piety.—*Bp. of London—at Lord's-Day Obs. Soc. An.*

THE PRACTICAL VALUE OF EPISCOPACY.

There is not a word of overstatement in the following extract of a letter which is given in the Church Advocate as from "an English Clergyman of distinction" to his "correspondent in Lexington." The pity is that Churchmen do not all and always avail themselves of their own divine institution. The wonder is that while those that are without, are turning in perplexed dismay to the ark of Christ's Church, some that are within seem rather willing to go out and share with them. "I believe Episcopacy to be the best bond of union to a divided clergy, and a divided people. It maintains as much of external government as ought to satisfy the Roman Catholic, it maintains as much of internal spirituality as ought to satisfy the Puritan. The Roman Catholic sacrifices the internal to the external. He preserves the bottle and looses the

wine. The Puritan sacrifices the external to the internal, and imagines that he can preserve the wine while he breaks the bottle. The Episcopalian alone puts the new wine of the spiritual kingdom of Christ into the new bottle of the new institutions of the same kingdom, and both are preserved. All errors and controversies respecting Church Government have arisen from the perversion of Primitive Episcopacy. The Roman Catholics overruled it to Popery. The Puritan rejected it, because he identified it with the Papal usurpation."

POETRY.

[We have thought these lines appropriate for our New-Year Number.]

Beneath our feet, and o'er our head,
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!
Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril, every hour!
Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day!
Our eyes have seen the steps of age
Halt feebly tow'rd the tomb,
And yet shall earth our hearts engage,
And dreams of days to come?
Turn, mortal, turn! thy danger know,
Where'er thy foot can tread,
The earth rings hollow from below,
And warns thee of her dead!
Turn, Christian, turn! thy soul apply,
To truths divinely given;
The bones that underneath thee lie,
Shall live for hell or heaven!

BISHOP HEBER.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—It was delivered on the second Thursday in December, (the first having been an inclement day,) at St. Stephen's Chapel, in which we understand it is hereafter to be, as the most convenient and suitable place, and the amount of the collection was \$16.

The late Rev. F. Dalcho, M. D.—At a meeting of the Standing Committee of the Diocese, on the 6th December, before proceeding to business the President submitted the following remarks, and resolutions, which were unanimously adopted:

It is impossible not to notice the absence from our Board, of the Rev. Dr. Dalcho, for we may almost ask, when was he absent before; as we certainly may, who could have been more assiduous and exact in the discharge of the duties common to all the members of the "Standing Committee;" and as its Secretary, an office, in which he served us, and the Church, for several years.

Resolved therefore, that we appreciate highly, the services of the late Rev. F. Dalcho, M. D., in his various relations to this Diocese, as the Assistant Minister of one of our largest congregations; and as Secretary of the Convention, and of this Committee; and also as the Librarian of the "Society for the Advancement of Christianity in South-Carolina," indeed, we might almost say, as the founder of its valuable library, for no one person has a better claim to be so considered than he; and, in particular, as the author of the "Historical account of the Church in South-Carolina," and of other valuable religious publications; and that, as expressive of our regret for his loss, we will wear the usual badge of mourning until after our next meeting.

Resolved, that we sincerely sympathize with the chief mourner on this melancholy occasion; and that a copy of this paper be respectfully transmitted to her.

At a meeting of the Board of Trustees of the "Society for the advancement of Christianity in South-Carolina," on motion, *Resolved*, at this first meeting of the Board, since the death of our late Librarian, the Rev. F. Dalcho, M. D., that we entertain a deep sense of our obligations to the deceased, for his long continued and faithful services to this Society, as its recording Secretary for a time, and as a member of the Board of Trustees, and its Librarian for many years; indeed, as the resolutions for forming a library, and the first collections for it, were made by him, he has a better claim than any other individual, to be regarded as the *founder* of the Library.

Resolved, also, as expressive of our sense of his loss to this Society, and to the Church, which he served as a Minister, an Author, and as Secretary for many years of the Diocesan Convention, we will wear crape until after our next meeting, and that a copy of these resolutions be respectfully transmitted to Mrs. Dalcho, by the Secretary.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions" for November, remarks, that the "circulation of it is not so extensive as it ought to be, or as the Committee had reason to believe it would be." The price is only \$1 a year for the work, which contains 32 pages, and appears monthly. The supposition that it would be generally subscribed for by "the friends of Missions," of our communion, (and who is not?) has prevented our making extracts from it. The monthly contributions reported are, for Domestic Missions, \$1,509, for Foreign, \$3,015, of which from New-York for the former, \$802, for the latter, \$1898; from South-Carolina, 171 and 348; Pennsylvania, 112 and 315; Virginia, 112 and 73, &c.

Ladies' Fuel Society.—We sincerely regret the necessity of the "Appeal," of this excellent Society, but we trust it will not be in vain, as it will not be, if truth well set forth has its proper effect. After quoting I John iil. 17, and Prov. xix. 27, it says—"The season of cold now commencing, induces the Managers of this Society to renew their labours, which they have already prosecuted for four winters. Their object has been, to co-operate with the "Ladies' Benevolent Society," in a department of effort, and towards a class of

beneficiaries, not embraced in their extensive charity. It is intended to assist the industrious efforts, and supply the necessary wants, of those who, though not diseased or infirm in body, are yet straitened in circumstances, and loaded with cares,—females, widowed either by death or desertion, or with families too numerous to be maintained and cared for, by their own unaided efforts. To such, the only resource is generally, the use of the needle, and this frequently employed only in its coarsest and least profitable endeavours. It is evident, that those who are reduced to such circumstances, and dependent on such resources, must be indeed afflicted by the difficulty and expense of obtaining FUEL. Their hands, on the labour of which they depend, stiffened by the cold. Their time, every hour of which is so precious to them, lost in seeking to relieve that cold. Their profits, lessened by the high price of the article they need; and their little ones, thinly clad and poorly fed—actually suffering from their inability to meet the expense.

“To relieve these distresses, this Society has laboured to furnish fuel, not indeed gratuitously, but on such accommodating terms, as to place it within the reach of all the industrious poor. Its expenses have been, the first winter, \$400, the second, \$800, the third, \$1,200, and last winter, \$1,677. The present year, it is supposed, not less, but more, than the last mentioned sum, will be found requisite; the necessity increasing with the increase of the population and enterprise of the City, as well as of the cost of fuel, at the prices which it now obtains. How shall the needed FUND be obtained? Hitherto, the number of regular subscribers has not exceeded 300. The subscription was originally one dollar. Last year it was found necessary to request a subscription of two dollars. Now, the price of provisions being increased, cannot the liberal enlarge their hearts, to meet the increased demand? Let Three Dollars be the regular subscription. And if any feel bound and inclined to assist more largely, without displaying their own abundance to the discouragement of others’ comparative poverty, let them embrace some private opportunity of anonymous donation, which will be gladly received by the Treasurer of the Society.”

“That this Society may not fail in any claim to the confidence of the community, the writer who has been requested to pen this appeal, feels it necessary to make known the names of those who are responsible for the judicious disposition of the funds entrusted to their care. The liberty he knows they will pardon, only for the work’s sake, which they so much desire to promote.”

“Its Officers are, MRS. W. PATTON, MRS. A. E. MILLER, MRS. BONNEAU, MRS. STONEY, MISS O’HARA, MRS. SCOTT, MRS. ADGER, MRS. DR. DICKSON, and MRS. S. ROBERTSON, Directresses in different Wards. MRS. W. PATTON, Secretary and Treasurer.”

New Church in the Diocese of New-York.—This is probably one of the chastest and best proportioned Gothic churches in the diocese. I spoke before of the chancel of the church at Greene, as a good model for our churches. This at Medina, is in some respects its superior. It consists of a platform running nearly across the church, and raised above the level of its aisles, three or four steps. The communion table is against the centre of the wall in the rear of the platform; and in the front of the

platform, on the extremity, at the right of the altar, is the reading desk ; and on that at the left, is the pulpit ; the three standing on the same level, and the desk and the pulpit being exactly alike. The effect of this is the very proper one of presenting the altar as the chief place in the church, and the desk as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk. Another peculiarity in the construction of the church in Medina, in which I believe, it and that at Geddes stand alone in the diocese, is the surmounting of its spire with a cross. The conceding of the epithet *catholic* to the Church of Rome, as in any peculiar way appropriate to it, and regarding the sign of the cross as symbolizing its distinctive principles, I cannot but consider as serious errors, inconsistent with sound protestantism. It is generally granted by Christians, in accordance with the teachings of nature, and the sanction of holy writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply interesting meaning, and the very name of which is made in holy writ to represent the essence of the Christian's faith, and all that is well founded, holy and true, in the Christian's hopes, be discarded ? Why should it be given over to degrading association with heresy, corruption and idolatry ? Let it not be.—Let the cross stand on every temple devoted to the true Christian worship of THE CRUCIFIED ; as indicative of this sacred purpose, and as symbolizing the holy faith in which that worship is conducted.—*Bp. Onderdonk.*

Lord's Day in Ohio.—The Committee of the Convention, to whom was referred the resolution respecting the Lord's Day, respectfully report, That they look upon the desecration of the holy Sabbath in our country with serious apprehension, and deem it the solemn duty of this and every Christian Church to lift up their voice against it.

The increase of travelling facilities ; the multiplication of rail roads, canals, steam boats and stage routes within the last few years they believe to be one of the principal causes of this desecration ; and the continued increase of such facilities are a certain pledge that this violation of the Sabbath will increase with a corresponding rapidity unless a strong moral sentiment is raised up against it. Believing, therefore, as they do, that the Sabbath is of such importance, that Christianity and the Sabbath must stand or fall together, and that the Christian Church is able to raise up a strong moral sentiment against its desecration, the Committee recommend the adoption of the following resolutions :

Resolved, That the common excuses, such as want of time, the article of expense, the anxiety to reach home, &c., which are usually urged to justify Sunday travelling, are almost always invalid, and such as most men would blush to urge in justification of violating any other command of the moral law.

Resolved, That the Clergy and Laity of this Church use their special efforts to promote, the former by preaching, and both by example and influence and conversation, the more conscientious observance of the 41st Canon of the General Convention, which reads thus :—"All persons within this Church, shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion and in acts of charity, using all godly and sober conversation."

Resolved, That it be recommended to the Clergy to bring the subject before the minds of their people on the twentieth Sunday after Trinity.

Obituary Notices.

Departed this life, on the 20th of December, in the seventy-first year of his age, **JAMES MOULTRIE, M. D.**, a gentleman whose memory is endeared to the Christian heart, by the steady faith in the Gospel, the attachment to the "house of God, and the officers thereof," the courtesy, evidently improved by the principles of "pure religion," and the uprightness of life and character which distinguished him. Dr. M. was for many years a constant and punctual attendant at St. Philip's Church, not only on the Lord's Day, but on the other days appropriated to public worship; and the devoutness of his tone and manner, when his heart was lifted up to God in humble confession and hearty thanks, is indelibly associated in the recollection of his fellow-worshippers with the house of God, now, like the earthly tabernacle of this pious man, no more to be seen.

By a mind and a heart so constituted and educated, it is scarcely necessary to add, the obligation and advantages of the "Holy Communion," were recognized and highly estimated. On his dying bed, the lessons and the language of "the Church of his fathers, and his own vows and affections," were remembered, and felt, and repeated, to his, we doubt not, unspeakable consolation, and benefit.

Departed this life, at the Sand-hills, in Clarendon, Sumter District, S. C., on Thursday, the 10th November, 1835. **Mrs. ELIZABETH M. ELLIOTT**, wife of the Rev. Charles P. Elliott, Rector of the Parish. This amiable and pious lady had long been in full communion with the Episcopal Church, and exemplified in her life and temper, the purity and excellence of that holy religion which she professed. Though she abounded in the virtues and graces of Christianity, yet her sole dependence for salvation was upon the righteousness and atonement of Jesus Christ. In the painful and protracted illness of a month and two days, which terminated her earthly existence, she evinced the highest degree of Christian resignation, patience and fortitude. Surrounded as she was, by many affectionate and devoted friends and relatives, and possessing many other blessings and comforts, to render life desirable, it was natural to suppose that death would have been an unwelcome messenger, yet, rejoicing in the well-founded Scriptural hope of salvation, she was enabled to meet the king of terrors with undisturbed serenity, and to resign her soul into the hands of her dear Redeemer, without a murmur. In the short residence of less than a year, she had secured the affections of the community in which she lived, and died universally beloved and regretted by all who were acquainted with her. Those who knew her best, and are most deeply interested in her future welfare, are greatly consoled by the thought that she has exchanged the trials of life for the felicities of Heaven, and is now in the everlasting enjoyment of "what eye hath not seen, nor ear heard, neither has entered into the heart of man to conceive, the things which God has prepared for them that love him."

Protestant Episcopal Society for the advancement of Christianity in South-Carolina.—The Treasurer reports a donation of \$20 from Mrs. F. A. Adamson, of Camden. Also, \$5 from Mrs. Harriet C. Brevard, of same place, to constitute her an annual member.—The acting Librarian reports, as presented by Samuel W. Gibbes, Esq., a copy of Pickering's edition of Schrevelius' Greek Lexicon.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen.—On Sunday, Dec. 11, in St. Michael's Church, Charleston, the following persons, Deacons, were admitted to the holy order of Priests—The Rev. W. W. Spear, assistant minister of St. Michael's Church; the Rev. James H. Fowles, minister of Christ Church, Wilton; the Rev. Cranmore Wallace, minister of St. James', James Island, and Principal of the South-Carolina Male Academy, Charleston—the Rev. B. C. Webb, minister of St. Luke's Parish; the Rev. Dr. Gadsden, the Rev. Daniel Cobia, the Rev. P. H. Folker, present and assisting.

CALENDAR FOR JANUARY.

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| 1. Circumcision.—1st Sund. aft. Christmas. | 15. 2d Sunday after Epiphany. |
| 6. Epiphany. | 22. Septuagesima Sund. 25. Conv. St. Paul. |
| 8. 1st Sunday after Epiphany. | 29. Sexagesima Sunday. |

*. The Letter from Raleigh is under consideration.